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NEWES FROM ROME,

Spalato's Doome.

Or

AN EPITOME OF THE life and behaviour of M. ANTONIUS *de Dominis*, first Bishop of *Segnia*, afterwards Archbishop of *Spalato*; who about some seven or eight yeeres since came from *Venice* into *England*: and from thence by the practise and perswasion of the L. *Gundamar*, departed to *Rome*: And of late wasimprisoned in the Castle of Saint *Angelo*.

HEREIN IS CONTAINED THE Reasons for which he was imprisoned, together with his miserable disastrous end.

LONDON,
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TO THE READER.

CHRISTIAN *diſcreet* Reader, *by example of the* Dalmatian Biſhop *thus impartially painted out in his colours, thou maiſt perceive how eaſie a thing it is, for any man of the meaneſt capacitie to build many wind-mills and caſtles in the aire alone with himſelfe: and how dangerous and uncertaine to truſt unreconcileable* Rome: Crudelis mater magis, an puer improbus ille? *I can hardly conjecture which may be the more obſerveable, the Crueltie of mother* Rome, *or the Impiety of her prodigall retired ſonne. But I conclude,* Improbus ille puer, crudelis tu quoq; mater, *Both a wicked ſon, and an adulterous mother. Yet (Lady* Rome) *let me here diſpute the point, whether or no he died thy ſon: ſure I am that ſince his returne unto thee, he did never totally adhere to thy Religion; but as it ſhall plainly appeare, did much diſlike both thy doctrine and diſcipline: otherwiſe thou wouldeſt not have uſed him as a fagot for the fire, but have preſerved him rather as a ſubſtantiall Rafter for thy decayed building. But I muſt needs ſay, thy mercy is meere crueltie, and thy pietie no leſſe than barbarous immanitie. The* Iſcocchi *ſent forth threats againſt their* quondam *Biſhop, (I*

To The Reader.

meane this ſame Dalmatian *Biſhop*, M. Anton. de Dominis) *that if they could lay hands on him, they would make a bag of his skin (as they are accuſtomed to make of ſwines skins for wine and oyle in thoſe countries.) It ſeemes the* Pope *and his ſhavelings, or chapmen, could make no uſe at all of him, but returne him to his Aſhes, as they doe all Heretikes, whoſe cinders they uſe to ſprinkle in the aire, with theſe words,* Colligat Deus, *Let their God gather them, if he will have them. Mee thinkes they might better have kept him as a Stale to publiſh more books in his name, or have ſent him an Apoſtle to the* Indies, *for the converſion of Infidels, whither he would rather have beene packing, than ſtay at home in* Rome, *there to be ſacrificed to their flaming* Ætna, *or be broiling upon the hot coles.* Caveat alter, *Take heed* Mr. Preſton, *let not the* Ignatians *prevaile with you to carry a letter to* Rome, *leſt you dip your finger in the ſame ſauce. I have heard you may have a Biſhopricke in* Rome *for the fetching: So had* Spalato, *procured by the* Spaniſh Fiſtulado. *But beſide the Caſtle of* S. Angelo, *he could never recover any of his hoped revenewes appendant to his ſaid Promotion. Well, the old Schoole verſe ſhall end all that I intend to perſwade in this preluding Preface,* Fœlix quem faciunt, *&c. Happie he whom others harmes make to beware.*

T. H.

Newes from Rome,

SPALATO'S Doome.

CHAP. I.

Shewing how M. ANTONIVS de Dominis, *Arch-biſhop of* Spalato, *arrived in* England, Anno Dom. 1616. *and of the large proteſtation he made of his Converſion to the true and Proteſtant Religion.*

Ectumeſt Index ſui & obliqui: True levell laid to a crooked worke, diſcovereth what is out of order. The old Proverbe ſaith, It is good to expect the lame Poſt, and the laſt newes are ever trueſt. We ought not to *beleeve every ſpirit*, but the *ſpirits* muſt be *tried*, according to *S. Iohn.* For Truth is the daughter of

Newes from Rome,

Time. It cannot bee denied but that *England* hath beene gulled by a *Dalmatian Biſhop*, whom time hath diſcovered to be the only *Ecebolius* of our daies, unſavourie ſalt, a man of no Religion, a Run-away from the Truth.

He came from *Venice* (where hee had made ſome time of abode) into *England*, *Anno* 1616. where being arrived, hee pretended hee was ſent from God to judge, to reforme, and to reunite the Chriſtian world. He likened himſelfe to *Abraham*, in leaving at the voice of God his houſe, his parentage, and his countrey. He familiarly compared himſelfe with *S. Paul*, in his former zeale againſt the true Religion, as he ſaid, in the manner of his Converſion miraculouſly effected, in receiving his Goſpell, as he would have it ſeeme, not from man, but immediatly from God, in being an univerſall Apoſtle, as hee pretended, and ſent unto all Nations: and laſtly, in that high degree of *Love*, whereby he offered himſelfe to bee made an *Anathema* for his brethren. By tongue and pen, by word and writing upon his afore-ſaid arrivall, he expreſſed all theſe Characters of a miraculous inſpired Convert. But this Mountebanke in fine proved as a gilded pill compoſed of theſe two Ingredients, *Diſhoneſty* and *Diſſimulation*. The *Herodians*, and *Phari-*

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ſees ſervants came to Chriſt with many fawning inſinuations, telling him that he was the plaine truth, that he taught the way of God truly, that heeregarded no mans perſon, when as indeed their thoughts were otherwiſe, their purpoſe was to intangle him in their words, that they might catch advãtage againſt him, & ſo cut his throat. This aforeſaid *Dalmatian Biſhop* came into our kingdome with infinite proteſtations of ſincere dealing, confeſſing that our Religion was the Truth and none other; profeſſing that our Church of *England* was the moſt *Orthodox* and true Church in the world. But (ſaith *Salomon*) *as if thou wouldeſt adorne an earthen veſſell with droſſie ſilver, ſo were his ſwelling lips joyned with a moſt wicked heart.* Pro.26.23.

To bee the better welcome into our kingdome, he bedecked himſelfe with the partie-coloured feathers of all other Moderne Religions: yet before his departure, ſome worthy and learned men of our Church well obſerving his pide-coat, having pluckt him like *Æſops* Crow, ſhewed him to be naked without any Religion at all; apt enough, upon occaſion, to be circumciſed and deny Chriſt Ieſus. Yet I will not here paſſe by certaine *Diſpoſitions* of his, which hee ſaith prepared his minde to the change of his for-

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mer Religion, and to become a Proteſtant. Secondly, the *Reaſons* which hee laid downe, moving him to a ſtedfaſt imbracing of the ſaid Proteſtant Religion.

CHAP. II.

Certaine diſpoſitions that prepared the Arch-biſhop of Spalato *his minde, and ſtrong reaſons that moved him (as he proteſted upon his comming over into* England*) to become a Proteſtant.*

FOr the better unmasking of this egregious Hypocrite, and (as he after proved) impious Apoſtate, I will not omit thoſe particulars, which he ſet downe with his owne hand, as occaſioning his comming into this kingdome, and his change of Religion.

Somewhat a farre off (as he ſaid) diſpoſed his minde: As firſt, that from a Boy, hee was much troubled with a vehement ſuſpition that the Roman doctrine was not true, which ſuſpition he ever reſiſted.

Secondly, this ſuſpition was much increaſed in him, becauſe hee ſaw that neither Students were permitted to reade ſuch Writers, as were contrarie to the doctrine of *Rome* (being inforced

ced to beleeve, that the opinions of thoſe Writers were truly delivered unto them by their maſters) nor ſuch as had heard their Divinitie, and were preferred to Eccleſiaſticall dignitie, could be allowed to reade any ſuch Authors.

Thirdly, he ſaith, that from the firſt yeere of his clergie, he had nouriſhed in himſelfe an *inborne* deſire of the union of all Chriſtian Churches, inquiring what might be the cauſe of their Schiſme, which did excruciate and torment his minde, and did ſtill conſume and waſte him with ſuch griefe and ſorrow as was wonderfull.

Fourthly, that being made a Biſhop, and falling to reade bookes of printed Sermons, *Quadrageſimals*, and others, for the exerciſe of his Epiſcopall function in preaching, he found great abuſe of Scripture in them, Apocryphall and ridiculous examples, Inventions of Avarice and Ambition, not without ſuperſtition, wherewith the people were deluded.

Fiftly, that in reading the Fathers, he obſerved that his Maſters had taught him many things againſt them, and that the Eccleſiaſticall diſcipline of the Church of *Rome*, did differ verie much from the ancient practiſe thereof.

Theſe conſiderations he called Diſpoſitions, which ſomewhat prepared his minde (as well

they might) to make mutation of Religion, becauſe (as he ſaid) they made him to ſee a farre off, all was not well with the Church of *Rome*. It followeth to conſider what (he ſaid) moved him directly to leave the abomination of the Romiſh religion.

He ſaith, that of a Biſhop, being made an Archbiſhop, two accidents fell out that compelled him to ſtudie theſe matters more earneſtly and eagerly than before he did, and made him turne over more than once or twice the Fathers, the Canons, the Councels, and ancient Records of the Catholike Church.

The firſt was, that the Court of *Rome* and his Suffragan Biſhops that were under him, began to perturbe his Metropolitane rights.

The ſecond, that after the *Interdict* of *Venice*, there came books from *Rome*, ſtrangely taxing the Biſhops of the *Venetian* ſtate who did not obey.

Thirdly, Biſhops now adaies under the Pope have but the name of Biſhops, all their Iuriſdiction is taken from them, and are ſubject not only to the Pope, but alſo to Cardinals, Congregations, Legates, Inquiſitors, and innumerable Orders of Religious men, who now have greater faculties than Biſhops, and drowne their authoritie.

Fourthly

Fourthly, the *Pope* is now a *temporall Monarch*, and the Church is become a Vineyard, to make him drunke, and a flocke to feed him with her owne bloud.

Fiftly, his eyes being opened, he ſaw eaſily, plainly and perfectly, that the Churches whom Rome had made her enemies, did differ little or nothing from the pure doctrine of the ancient Church.

Sixtly, in *Rome* are coined every day innumerable Articles of faith, without any foundation, with extreme violence.

Seventhly, *Rome* hath puld out the eyes of the Church of Chriſt by ſuppreſſing the ſacred *Councels*.

Eightly, the *Catholike* Church is now confined to be made the Court of *Rome*.

Ninthly, in the Church of *Rome*, nay in the *Pope* alone, the whole ſpirit of Chriſt, promiſed to the Catholike Church, is beleeved to reſide.

Laſtly, whatſoever hath beene ſpoken heretofore in honour of the univerſall Church, is now moſt wrongfully inforced upon the Court of *Rome* alone, whereof it followeth, that the ſoules of men being thereby miſerably deceived and blinded, they fall together with their blinde guides into the pit of perdition.

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The aforesaid *Motives* were forcible enough to have drawne his feet out of the mire of *Babyloniſh* error, and to set him in the right path and way of godlineſſe. And he began well to conſider thereof: Who hindered him that he did not perſevere? *Præſtat nunquam incepiſſe quam turpiter in medio defeciſſe*: It had beene better indeed he had never come from the fen of *Rome*, than to have returned as he did with the *dog* to his former *vomit*, and with the *Sow* to the *wallowing in the mire*. *Multi uſque ad virtutis ianua pervenêre & redeunt, nec domum virtutis intrant: Incipiunt ſed non perficiunt, ſicut Moſes qui terram ſanctam è monte Nebonate viderunt, ſed non intrarunt*. Many (ſaith S. *Auguſtine*) have come as farre as the doore of Vertue, and yet forthwith become retrograde: Many like *Moſes* ſee the holy Land a farre off from the Mount *Nebo*, but wil not enter; they had rather (as *Spalato* did) to returne to the fleſh-pots of Ægypt, than to remaine in a land of peace.

Aug. lib. de vita beata.

CHAP. III.

CHAP. III.

Containing the life and behaviour of the ſaid Archbiſhop of Spalato *whileſt he remained in* England.

THe *Archbiſhop* of *Spalato* having after his comming into *England* by the aforeſaid pretended *diſpoſitions* and *motives* made verball profeſſion of his true Converſion, it pleaſed our moſt gratious Soveraigne, the incomparable patterne and patron of piety and religion, to advance him to ſuch Eccleſialticall dignitie in our Church, that his Adverſaries might have no cauſe to ſcoffe at his low dejected eſtate, or himſelfe diſcouraged for want of competencie to maintaine his continued Prelacie. Hee had therefore conferred on him the *Maſterſhip* of the *Savoy*, the *Deanrie* of *Winſor*, and the Parſonage of *Weſt-Ilſlye* in *Barkſhire*; The two former places of great honour and credit, and the latter of no leſſe benefit. The worſt of the three too good for this undeſerving Mountebank; who hath ſince proclaimed himſelfe unto the world a *knave in graine*, a

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man of cauterized conſcience, proſtituted honeſtie, and meretricious impudencie.

As for ſome turpitude of his (when he lived here, which was kept a while very covert) I had rather it ſhould be buried ſtill, than defile my pen, my ſelfe, and the world with the diſcoverie of it, except I ſhould be inforced to it. For alas, the the judgement of God hath overtaken him, and that which he feared is come upon him. Yet I will indite him as guilty of theſe foure: An *arrogant Impoſtor*; an *irreligious Sycophant*; a *luxurious glutton*; a *perjurd Apoſtate*. *Pride* being linkt with *Impoſture*, *Irreligion* with *Slander*, *Lechery* with *Gluttony*, and *Periurie* with *Apoſtaſie*.

And firſt I arraigne him for an arrogant Impoſtor, guilty of palpable lying, which was the very foame of his Pride and Arrogancie. For proofe of his lying, I alleage theſe particulars.

He became indebted to us, upon his comming over, ten great Volumes to be written by himſelfe againſt the Romaniſts; yet he miſſed his time of payment, and hath ſince proved plaine bankrupt. He boaſted that the revenues of his *Dalmatian Biſhopricke* amounted to the value of foure thouſand pounds *per annum*, and yet ſince have I conferred with one that well knowes the place and profit of that Biſhopricke, who affirms

that *Spalato* might have cut off from his account three thouſand & eight hundred pounds of his former reckoning. He reported he heard with great delight and content one of the Canons of *Windſor* preaching before the Kings Majeſty, maintaine, that there was no cauſe why every man might not turne himſelfe unto his Angell keeper, and ſay, *Holy Angell keeper pray for me*, avowing that ridiculous Romane doctrine and practiſe of *praying unto Saints and Angels in time of need*: which was as falſe an Impoſture as this lying Impoſtor; who profeſſeth to have heard that which he could not underſtand. The Sermon was in *Engliſh*, and he ignorant of that language; as much unskild in it as in *Iriſh* or the *Virginian Mattoakan* tongue, except *carptim & ſparſim*, it may be now and then, here and there a word. Laſtly, this idle Lozell would undertake Reconciliation betwixt Proteſtant and Papiſt, Rome and England; whereas *what agreement* hath the Temple of God with Idols? what peace can be had with wicked Iebuſites, prophane Gibeonites, idolatrous Romaniſts, who have no peace with God? But theſe and many his like fabulous figments, which I could name, were nothing elſe but the very froth and foame of pride, which is ſaid to be the

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Tympanie of the ſoule: Now it was obſerved by divers, that this Monſter of men did ſwell, and was puffed up no leſſe in heart and minde, than he was in bodie. *Thomas Aquinas* hath obſerved, that howſoever all ſinne may be ſaid to be in the Devill, *ſecundum reatum*; yet onely pride and envie is in him *ſecundum affectum:* and ſo though this titular Biſhop were guiltie (as is well knowne) of many other capitall ſinnes, yet this one only of pride came ſo neere his ſoule, that it ſtirred up almoſt all the reſt. *Vna ſuperbia excitat omnia.* But alas, (*Pride going before deſtruction*) his high aſpiring thoughts have ſince bred his ruine; he being now *miſerorum miſerrimus*, lower than the loweſt, as I ſhall hereafter ſhew.

Part. 1. qu. 63. art. 2.

2. This miſcreant as he was guiltie of Pride and lying, ſo likewiſe of *Slander* and *Irreligion*. *Slāder* is *Denigratio alienæ famæ*, the ſmutting of a mans good name, or the wounding a man in his good name by a falſe report. As flatterie dawbes white upon blacke, ſo ſlander ſprinkles blacke upon white. This SPALATO was obſerved to have beene of a very envious detracting minde. Had any learned man of our kingdome diſcourſed with him, and began to ſift and ſound of what ſpirit he was of (there being indeed alwaies great cauſe of jealouſie) hee would ſmite them

with the weapon of his tongue, and preſently grow into paſſion, and ſay, That ſuch a one were *obeſæ naris, nullis diſciplinarum ornamentis cumulatus, parum eruditus*, with many the like keene and cutting reproaches. Soone after his comming into *England*, he made a voyage to the Vniverſitie of *Oxford*, where hee was received with much honour and reſpect; his converſion gratulated with the tongues and phraſes of the moſt elegant perpolite Orators of that famous Academie, ſaluted with the Stentorian voice and noiſe of *Doctors*; his great, greazie, filthie, foggie paunch cheered with the daintieſt cates the time could afford: yet after this naſtie lubber his departure, he ſhamed not to report, that the Vniverſitie knew not (forſooth) how to entertaine ſuch a worthy Gentleman as he was: hee ſpake diſgracefully of their Act, unworthily of thoſe reverend Doctors, who as farre exceeded him for learning, as a burning Torch outſhineth a little candle, or the light of true fire, excelleth any falſe, foggie, vaporous *Ignis fatuus* whatſoever. As for Religion, I thinke hee had never any in him: For one that lived in the houſe with him, and tooke ſpeciall notice of his actions, reported that he knew not him goe privately to his devotions in a halfe yeere together; but ſaid

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he would often ſweare and curſe fearefully: one of his oathes was, *The pretious bloud of God poiſon me*, as an *Italian*, who was often in companie with him, told me: And *Let me never ſee Chriſt Ieſus* (he would ſay) if ſuch a thing be not true, when oftentimes it was moſt falſe and untrue.

Pro. 18. 13. And before his departure, being *come to the profoundneſſe of iniquity*, he would familiarly ſpeake *Blaſphemie*. Oh impious, irreligious wretch! How hath *thy mouth abounded with evill*, and *thy tongue contrived fraud? Sitting thou didſt ſpeake againſt thy brother*, and *didſt give ſcandall to the ſonne of thy mother*.

3. But I muſt here likewiſe accuſe him, and that juſtly, for a *luxurious Glutton*: His *Gut* I muſt needs ſay was a *Gulfe*, *Charybdis*, as *Diogenes* upon the like occaſion ſpake very aptly. The *Babylonians* uſed daily to ſacrifice to their *Bell*, he to his *Belly*, *making it his god*, Philip. 3. 19. and his lungs the *Temple*, his paunch the *Altar*. Oh brutiſh Sacrificer. I could here ſpeake much of this *Belly-god*; that he would often drinke *uſque ad ebrietatem*, till hee were drunken. So that I cannot better compare him than unto a furnace, whoſe mouth is *Gluttony*, whoſe flame *Pride*, whoſe ſteame *Luxurie*, the ſparkles *filthy words*, the ſmoake an *evill name*, the aſhes have beene

Laert. in vita Diog.

Povertie, and the end of all, *Shame*.

4. Laſtly, the end of him was a moſt *perjured Apoſtate*. Apoſtaſie is of three kinds, *Perfidiæ*, *Inobedientiæ*, *Irregularitatis*, of Misbeleefe, of Diſobedience, of Irregularitie. Whether with *Iulian* he were guiltie of the former I know not, but I muſt and may not without cauſe accuſe him of the two latter. He read the *Articles* of 1562. in *Weſt-Ilſly Church* in *Bark-ſhire*, upon his *Induction* to that *Benefice*, and in the preſence of divers witneſſes *ſubſcribed* to them: Since he profeſſeth that he did it againſt his conſcience (as alſo the taking of the oathes of Alleageance and Supremacie) the more diſhoneſt, lewd, perjured knave he. Belike he thought ſtill to make uſe of his Ieſuited trickes of *Equivocation*, *Colluſion*, *Mentall Reſervation*, &c. he having beene once a member of that Societie; and as himſelfe reported, he read *Mathematickes*, *Rhetorick*, *Logick*, and *Philoſophie* to them, preached often amongſt them, and did other domeſticall ſervice, for the which they were very ſorie to leave him.

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CHAP. IV.

Shewing how this Dalmatian *Mountebancke*, M. ANTHONY, *came to be fully discovered by the practise of the* L. Gundamar, *Embassadour from the King of* Spaine.

IT is an old saying, *Proditoris proditor*, one knave most commonly will finde out another; Birds of a feather doe not ~~not~~ alwaies flie together, but *Ægyptians* will be set against *Ægyptians*; *Mœchus contra Mœchum, Latro contra latronem*, a theefe against a theefe, a destroyer against a destroyer, a drunkard against a drunkard, one Mountebanke against another. Right so it fared with *Spalato* and *Gundamar*, they alwaies fought one against another, yet not alwaies after the same manner: Sometimes they warred *openly*, sometimes covert and *secretly*.

One while *Gundamar* shoots at *Spalato* with the great Canon of *Irregularitie* and *Degradation*, saying, that the *Popes Holinesse* had sentenced the Bishop for foure notorious and capitall Crimes, to wit, Incest, Simonie, Drunkennesse and Bloud-shed, *Grandia quidem peccata*.

First

First, he accused him for having had three bastards with his sisters daughter: a businesse that might well make him (if any thing) irregular.

Secondly, hee charged him for Simoniacally attaining to, and leaving his two Bishoprickes of *Segnia* and *Spalato*.

Thirdly, he vrged against him, that the Religious men in *Segnia*, *Dalmatia*, and the Citie of *Venice*, had all written unto his *Holinesse*, that he was very scandalous, in regard of company keeping and usuall drunkennesse.

Fourthly, he accused him for a most bloudie treacherie against the *Isocchi*, many of whom the *Venetians* by his meanes slew.

The whole Information delivered under the *L. Gundamars* hand, translated into *English*, followeth.

GVNDAMARS *Information against* SPALATO.

A Forlorne fellow there is of late come into *England*, one MAR. ANTHONIVS *de Dominis*, who being adjudged by his brethren worthy to suffer death and to be burnt, suddenly and secretly fled to *Venice*, where hee was impiously and unjustly protected. This said

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MARC. ANTHONIVS was first one of the *Order of the Societie of Iesus*, the most absolute *Order* of all others; the Iudgements of God have beene many and wonderfull upon those that have Wrought themselves out of their *Company*, and yet this Societie may fitly be compared unto the *Sea*, that casteth forth the dead bodies, or to a *vessell of new wine*, which purgeth all the trash and corrupt matter which is mingled with it, and therefore they easily permit such as are not fit for them (such as *Mar. Anthon. de Dominis*) to depart from them, lest by staying amongst them, being stopt up like corruption close with the pure wine, they should breake the vessell wherein they are inclosed. *Marcus Anthonius* was not more willing to leave them, then they of the *Societie of Iesus* desirous to be rid of him. For Hee having vowed Obedience and Povertie, did notwithstanding aspire to a Bishoprick, and by *Simony* he at length attained to the Bishoprick of *Segnia*. You shall therefore understand that *Segnia* is a little Citie, but most impregnable upon the confines of *Germany* and *Italy*; the people whereof (commonly called *Isocchi*) doe neither plow nor plant for their sustenance, nor card nor spin for their clothing, nor trade with other Nations by way of merchandize, but live altoge-

altogether vpon ſpoile, either of the *Turks*, which is their profeſſion, or elſe of *Chriſtians*, when they pleaſe to miſtake the one for the other. In which reſpect it is eaſier to finde thoſe that would refuſe (if they were either wiſe or honeſt) then ſuch as would willingly accept the Eccleſiaſticall government of this Eccleſiaſtical people. But howſoever *Marc. Anthonius de Dominis* cared not ſo he might but get the windie title of a Biſhop, how he came to it, or what it coſt him.

Wherefore the Biſhop of *Segnia* being ſlaine in ſome enterpriſe of warre, amongſt certaine ſouldiers of the Emperour, with whom hee was in company, *Marcus Anthonius de Dominis*, who was then a Ieſuite in profeſſion, though not in purpoſe, but deſirous to be at libertie, forged letters from the friends and kindred of the late Biſhop to himſelfe, as to their kinſman, (which he was not) ſignifying, that the Biſhop was not ſlaine, but taken priſoner, and intreating him to come to *Segnia*, from whence he might worke ſome meanes to ſet him at libertie. Vpon the credit of which letters, his Superiours being willing enough to be rid of him, gave him leave to goe thither; where firſt hee obtained to ſupply the place of the late deceaſed Biſhop, and afterwards by a great ſumme of money which he ſtole from

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the Iesuits, he came to be made Bishop himselfe. Which Episcopall function, as hee got by Simonie, Forgerie, and Apostasie from his owne Order; so he behaved himselfe accordingly in the Administration thereof. For he carried with him to *Segnia* his Sisters daughter, by whom, within short time, he had no lesse than three bastards: he became a pot-companion with them of the Citie, and in bowsing and gormandizing was nothing behinde any of them. Being then their Pastour and spirituall Father, he defrauded them of foure or five hundred crownes, which he got from them, under pretence of building a Quire in their Church, but converted the money to his owne use. And taking occasion to goe to *Venice*, hee wrote backe to the *Isocchi*, his ghostly children, that he had made their peace with the *Venetians*, and that they might safely saile in the *Venetian Seas*: vpon which assurance fortie of them sailing towards *Turkie*, were intrapped and slaine by the *Venetian* souldiers, at a certaine *Iland*, where they fell into the Snare, which their *Reverend Father in God* had laid for them. In recompence of this his service to the *Venetians*, the Church of *Spalato* was gotten for him by the State of *Venice*, though it cost thē deare in some respects. This said Bishoprick was but poore in

revenewes, worth but about ſome two hundred pounds *per annum*, yet in reſpect of the Metropolitan dignitie, was fit to ſatisfie his ambition. This Biſhoprick he kept but a little while, till he Simoniacally parted with it againe for a great ſumme of money, to a kinſman of his; having had ſome intelligence that *His Holineſſe* the *Pope* would proceed againſt him for his lewd life, and degrade him, which accordingly was done; and if the *Venetians* had not protected him, hee had taſted of the fire according to his deſert. This wicked wretch is ſince come into *England*, where hee will ere long begin to ſhew himſelfe in the ſame colours as hee did at *Segnia*, *Spalato*, and *Venice*. In the meane while he will ſerve for a wonder to be ſhewed up and downe the ſtreets for fooles and children to looke on.

Here was one volley of ſhot diſcharged againſt *Spalato* in this Information of the L. *Gundamar*. With many other horrid and horrible enormities did the L. *Gundamar*, opēly in every place where he came, charge the new-arrived, much admired *Spalato*. Yet all this was ſuppoſed to be nothing elſe but *Iniquorum individua comes calumnia*, the idle ejaculations of Envie and detraction; and therefore *Gundamars* word proved hitherto no *Slander*, though hee laid on load boldly: but

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was beleeved that only the relinquishment of *Romish* Idolatrous impietie had gained the *Dalmatian* Bishop all these Reproaches.

But as he that layeth siege to a Citie, when he findeth that one stratagem will not availe his Invasion, presently deviseth another, or perceiving that open hostilitie will purchase him nothing presently, practiseth secret suffocation. So fared it with L. *Gundamar* (a shrewd Machiavillian) when one assault could not availe him, he presently putteth in practise another: when Martiall belligerating thundring Invectives served not the turne, forthwith hee falles to secret undermining, and then acted his part, displayed his colours in manner following.

Pope *Clement* the eight (who Excommunicated *Spalato*) being dead, Simoniacally succeeded him *Paul* the fifth, who in former times had beene of *Spalato's* familiar acquaintance, and from whom he might hope for extraordinarie favour and preferment if he should returne to *Rome*. *Gundamar* full of diabolicall craft and policie, thought he might best worke upon this advantage, saying to himselfe, (as did sometimes another his Satanicall brother) *Plus lingua quam gladius*, my tongue shall at length conquer, where my sword could not; and so comes to *Spalato*,

and telles him, that though ſome unkindneſſe had paſſed betweene them, yet at length hee would be his friend, and was ſorie, conſidering his Learning and uncomparable deſerving hee ſhould live here in *England*, where hee aſſured him hee was much maligned, and uſed but as a Stale, hereafter to publiſh ſtore of books in his name. He ſaid hee would undertake hee ſhould be made a Cardinall upon his returne into his owne Countrey, where many his friends bemoaned him, and *Paul*, the then Pope, would thinke it a great happineſſe to ſee him. For (ſaith hee) I can ſhew you a letter lately come to my hands from his *Holineſſe*, who writes unto mee, deſiring to be certified what is become of you, and if I ſpeake with you, to ſignifie how much he deſires your Good, and that hee will exceedingly further your preferment, if you ſhal come unto him; and ſo *Gundamar* drawes out of his pocket the pretended Letter ſent him from the Pope, and bids him reade it; which containing many ſugred promiſes of preferment, if *Spalato* ſhould come to him to *Rome*: the Sun-ſhine thereof preſently dazeled his eies, and the titular *Dalmatian* Biſhop, who before like another *Leviathan* would drinke up *Iordan*, and overthrow the Popes Supremacie, now preſently promiſeth

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to joine forces with him: and told the L. *Gundamar* that if he meant well toward him, he would returne ho me to *Rome*. *Gundamar* all this while, like a craftie *Hiæna*, though he ſpake like a *friend*, devoured like a *foe*, and like *Ioab the Captaine of the Hoaſt*, though he ſpake kindly to *Amaſa*, and kiſſed him, yet preſently ſtabbed him; like the *Harpie*, though he carried a faire Virgin face, yet he had *Vultures* tallons. His plot was to bring him in diſgrace here in *England*, and then to pack him over to *Rome* in a cloake-bag, where hee might live neere the freſh aire of the *Inquiſition*. So that here was a dangerous Rocke hid under a calme ſea, the *Syrens* ſong became the *Sailours* wreck, the Fowlers whiſtle was the birds death, a hidden bait was the great *Dalmatian* fiſh his bane.

Gundamar, that he might yet better unmaske this titular Biſhop (who had all this while ſtalked up and downe in our Kingdome, with the viſard of Hypocriſie on his face) cauſed him to write a letter to the *Pope* intimating his reſolution to leave *England*, and come to *Rome*, which accordingly *Spalato* did; and no ſooner had hee delivered his letter to *Gundamar*, to be ſent to *Rome*, but *Gundamar* ſhewed the ſame to ſuch of our kingdome as he thought fit the ſame ſhould

be diſcovered unto. Thus it happened *Epiſcopo tepido*, to this luke-warme Biſhop; and thus, (as I told you before) *Proditoris proditor*, one craftie Impoſtor laid open the other.

CHAP. V.

Shewing how that SPALATO *being diſcovered, he deſired leave of his Majeſtie to returne into* Italy, *upon pretence to reforme and reunite the Chriſtian world.*

THe titular *Dalmatian Biſhop*, M. ANTONIVS *de Dominis*, after his abode in *England* ſome three or foure yeeres, though much ſuſpected, was not yet fully detected, till by his aforeſaid friend, the L. *Gundamar*, who warily laying his bait, ſoone caught and intangled him like a Salmon in a net, which he would have broken thorow, but wanted might and ſleight. Perceiving at length how hee was circumvented, he went unto his *Majeſtie*, deſiring leave to returne unto his owne country, aſſuring him hee was the ſame in minde, opinion, and judgement, as he profeſſed himſelfe to be at his firſt arrivall in *England*. His Majeſtie, *prudenti*

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pectore & rerum usu longè maximus, being assuredly most wise, and knowing how to carry himselfe in this businesse, without any *Italian* or *Spanish* complement of inviting him to an Inquisition, gave him leave, so soone as he pleased, to be gone; and finding his levitie, was willing to be quit and freed of him; yet asked him what occasioned his so sudden desire of departure, and how he durst (if not altered in opinion) trust unreconcileable *Rome*, (his Majestie in truth plainly perceiving what would be the end of him.)

SPALATO his answer was thus, That no unbridled affection, no temporall necessitie, no strange event, nor grievous mischance did compell him to depart, but for that the then Pope was his former acquaintance & friend, he feared not the *Ignatian* furie, but would venture to visit *Rome*, or the *Italian* adjacent parts; his project being sage and considerate, his designement of no ordinarie consequent, but of this nature as followeth, *viz. That he meant to reconcile and reunite the Christian world*, which hee was sure hee could performe, having had a naturall and inborne desire of Vnitie from his Infancie: *Herculeum opus*; sure a hard taske. This *Spirit* of his being so contrary to the Spirit of the Church, to

the Spirit of Christ himselfe, and in fine contrary to the very light of reason and humane understanding. What union and conjunction can there be of the *East* and *West*, *North* and *South*? Our Mother *Eve*, out of a vaine curiositie, conferring with the Serpent, whom shee might thinke to be an Angell, fell into Heresie; but this man out of a curiositie more than monstrous, would perswade *the sheepe of Christ to heare the voice of a stranger*, and to conferre with that Serpent of *Rome*, whom in his bookes hee said he knew and confessed to be the Deuill: But it appeareth sufficiently that hee hath not followed those rules of *discerning spirits*, which with a little humility he might have learned in Scripture. For the *Spirit* which giveth true faith, is the *Spirit* of *humilitie*; which is testified by our Saviour, *Matth.* 18.3. The spirit of Pride, is the spirit of Heresie. The Fairie which led away the *Dalmatian* Bishop, was the spirit of Pride, which made him undertake that taske which is too hard for him, or for any the wisest man this day alive. But according to *S. Bernard*, *Multi student plus alta, quam apta proferre.* The Wise-man therefore gives this counsell unto those fooles, whose curiositie transports their spirits after needlesse and unprofitable Inquisition: *Altiora*

Gen. 3. 2.

Ioh. 10.3.5.

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te ne quæsieris, & fortiora te ne scruteris. Seeke not for things that are too high for thee, nor search after things that are too mightie. *Many* (accor-
1 *Tim.* 1. 17. ding to that of *S. Paul*, and it may well be applied to the *Dalmatian* Bishop) *will be the Doctors of the Law, neither understanding what they say, nor whereof they affirme.* In which sense, true is
Fulbert. Carnotensis epist. 1. that of *Fulbertus Carnotensis*, that *while they refused to become disciples, or schollers of the truth, they make themselves the Masters of errour.*

CHAP. VI.

Shewing what entertainment MARCVS ANTONIVS de Dominis, *the nominall Bishop of* Spalato *found upon his late returne to* Rome.

SPALATO being on his journey betweene *England* and *Italy*, was so gogged with assured hopes of what supereminent preferment hee should have conferred on him by his old acquaintance, the *Pope*, upon his arrivall to *Rome*, that lower than a *Cardinall-ship* his aspiring thoughts could not or would not descend. But according to *Aristotles* rule, *Frustra est illa potentia quæ non reducitur ad actum*,

Vaine

Vaine is that hope which endeth in nothing.

Oft over-bold Ambition fires her neſt,
And burnes her wings with ſhame, or ends in jeſt.

Whileſt the tide of this *Biſhops Ambition* carried him head-long into an Ocean of hoped preferment, hee ſuddenly became drowned in a verie gulfe of diſtreſſe. For as hee was about to land, and ſet footing within the Citie of *Rome*, he was received into a cloſe Cell neere the Church of *S. Laurence* without *Porta Eſquilina*: And there continued fourteene daies without receiving any meſſage at all from his *Holineſſe*. A cold welcome it was; but this was done to eaſe his heart after ſo tedious a journey. If hee had preſently come amongſt his old acquaintance, their many greetings might have done as much hurt as his trauailes.

After this he was ſent to a cloiſter within the Church of *S. Sebaſtian* and *Fabian*, where there was appointed to attend on him for a weeke a *Confeſſor*, and he had certaine Articles delivered him, which he was adviſed to conſider of, and to ſubſcribe to them within three daies following. Then was ſent unto him from his *Holineſſe* the *Biſhop* of *Ancona*, who was appointed to conferre with him about his voyage into *England*, and to ſignifie unto the *Pope* his ſorrow

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and repentance for the ſame. This Biſhop became his great friend, and ſoone after got leave of the *Pope* that *Spalato* himſelfe might have acceſſe to him, and conferre with him.

Spalato being brought before the *Pope*, was not whiſpered in the eare with another Arch-biſhoprick or Cardinall-ſhip, as hee expected, but adviſed by his *Holineſſe* to make his peace with God and the Church, and then he ſhould finde all lawfull favour at his hands. And ſo the *Pope* commanded him for a time to live a retired contemplative life in one of the Monaſteries of *Rome*, and there betake himſelfe to ſome Religious order. Accordingly, like a brute beaſt or Swine they ſhut him up in a ſtye, and immured him within the walles of a Cloiſter, neere the Church of *S. Iohn de Lateran*, and injoyned him, as part of his penance, to write a booke, wherein to give ſatisfaction for his former Apoſtaſie and Revolt from them. Accordingly he performed his taske, and his ſpurious Pamphlet hath (I am ſure) beene ſeene and read by divers in our Kingdome: wherein, without all modeſtie, he belieth our Church in generall, which he hath often publikely and privately commended and admired; and like a very looſe Lozell, he cauſeleſſely complaineth of divers of moſt eminent

place in our kingdome. Laſtly, without wit or judgement, he bringeth a many baſe Invectives bumbaſted out with foaming malice againſt himſelfe : And hee graſpeth together ſuch an heape of confuſed matter, ſpun out and patched together in a company of darke ſentences, that it will dazle any mans underſtanding to heare or reade it. For my part I had compaſſion of the poore mans ſimplicitie, when I beheld his book fraught with ſo many diſadvantages againſt himſelfe, wherein without further helpe he hath overthrowne that phantaſticall tower of *Babel*, which before he was a building : and no neerer is he to the knowledge of the truth, from which he is fallen by his revolt from our Church, than the fall of *Lucifer* could end in heaven.

Beſides the *Penance* injoined him, of writing his ſaid ſelfe-accuſing-condemning booke, hee hath ſince endured many mortifying paſſions, flagellant diſeaſes which terminated in a mortall incurable conſumption, he having (as is ſuppoſed) of late breathed his laſt in the Caſtle of *Saint Angelo*, neere the *Popes* Palace of *S. Peters*, where he found the caſe ſtrangely altered, in regard of what his friend, the L. *Gundamar*, promiſed him here in *England*.

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Chap. VII.

Shewing the manner of the titular Arch-biſhop of Spalato *his commitment to the Caſtle of* S. Angelo *within the precincts of* Rome, *and the reaſons of his ſaid impriſonment.*

I Could here expreſſe a whole *Iliad* of troubles that attended the *Arch-biſhop* of *Spalato* upon his comming to *Rome*, *Mala malis ſuccedentia & agminatim ingruentia*, One evill treading upon the heeles of another; *Et dum advenit unum non advenit ſolum.* But of all terribles, the moſt terrible was his Commitment to the Caſtle of *S. Angelo*, (a place ſomewhat worſe than the *Inquiſition*) of which it may be ſaid in ſome ſort, as of the Lions den.

Multi te adverſum ſpectantes, nemo retrorſum: Of thoſe that are committed to this ſaid Caſtle, few or none ever after ſee the ſun-ſhine. They have an old ſaying in the Northerne parts of *England*, which is this, *From Hell, Hull, and Holifax, good Lord deliver us*; but at *Rome* the common ſaying is, *From the Tower in Saint Angelo ſave us good Lord.*

The *Romaniſts* ſpeake much of their fained dreamed *Purgatory*, but where the place thereof is, none of their Purgatory Rakers or Proctors is able to declare: But I beleeve if there be any Purgatorie any where, it is in the vault of the Caſtle of Saint *Angelo*, which hath ſwallowed up many a man, who ſhall never be more heard of untill the day of Doome. This vault is reported to be twelveſcore yards in depth, and into it are tumbled many men alive; there being a roome over it which hath a trap-doore or drawing floore: the perſon condemned to be throwne into this Purgatorian Vault, hath prepared for him, in the roome over, a kinde of little cage or boxe into which he is thut, and in which he may hardly turne him. Being once put into this coope, hee hath a Confeſſor that comes to him ſome halfe dozen times, and then when he little ſuſpects or dreames of it, the forged floore or trap-doore is let downe by a device which they have, and then downe tumbles the poore priſoner into this almoſt unplummettable hole or gulfe; the boxe into which hee was ſhut remaining his coffin. And of the time when the condemned is thus let fall, none of his friends ever know, nor once heare of, but yet are aſſured that *ab eo Purgatorio nulla eſt redemptio*, from that not fiery, falſe and

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fained, but truly reall Purgatorie there is indeed no redemption; and therefore I conclude, *iſtinc ut ab inferno libera nos Domine*, from hell and thence good Lord deliver us. The *Dalmatian Biſhop* hath (as ſome ſay) alreadie had his penance there: His perſwaded aſſured hopes ended in a perſonall cenſure, to ſinke in that bottomleſſe, breathleſſe Vault or Gulfe.

Yet within theſe few daies have I ſeene certaine letters from *Rome*, wherein was ſignified, that the *Archbiſhop* of *Spalato* hath had (ſince his former cenſure) another ſentence pronounced againſt him, which hath beene put in execution, *viz.* to frie in the *fire*, and to be *burnt* fleſh and bones to cinders, in the ſight of many thouſands of people.

The reaſons of which condemnation and ſufferings of his, were theſe that follow.

1. *Spalato* having beene for the ſpace of a yeere ſhut up in a Monaſtery at *Rome*, petitioned unto the preſent Pope to have his enlargement, and for his health ſake deſired to travell to *Naples*. But the Pope perceiving how willing hee was to ſlip coller, and be ranging after his old guiſe and faſhion, by no meanes would yeeld unto his ſaid requeſt, but became jealous of him. Whereupon *Spalato* full of diſcontent, uttered words

words againſt the diſcipline of the Church of *Rome*, preferring the diſcipline and gouernment of the Reformed Churches, farre before that of the *Roman* Catholike Chaire. This newes came to the *Holy Father* the Popes eares.

2. Then the Pope ſent unto *Spalato*, *Pater Lodozaſques*, to demand of him when he would give ſatisfaction to the Church for the bookes that he wrote in *England*, in which he accuſed his Mother, the Church of *Rome*, for a verie Strumpet or Harlot. *Spalato* replied that he grew ill and ſickly, and was altogether unfit, in that regard, to undertake ſuch an hard taske, as to anſwer thoſe great Volumes of his own, except the Pope would give him leave to travell to a better aire than that of *Rome*, (which belike was too neere the Inquiſition, which he doubted would at length ſtiffle him, except hee could by ſome wile get further from it.)

3. Vpon theſe paſſages and anſwers of his, the *Pope* & Conclave of *Rome* reſolved they would ſoone ſift & finde out *Spalato's* meaning, as concerning the premiſes. To which end they cunningly plotted and practiſed with one *Camelo*, a Monke, who had beene with *Spalato* here in *England*. They ſo tempered and wrought with this ſaid *Camelo*, that he ſoone betrayed his Ma-

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ſter *Spalato* unto them, which he performed in this manner.

Firſt, he diſcovered unto them certaine *Lutheran* doctrines, which *Spalato* perſiſted to maintaine.

Secondly, hee got from *Spalato* certaine papers of his, lately written with his owne hand ſince his comming from *England*, in which he ſeemed, like a luſtie ſtout valiant Pugill, by argument to maintaine his former *Lutheran* quarrell.

Thirdly, *Camelo* declared that *Spalato* had often plotted an eſcape from *Rome*, and had told him, there could be no ſafetie for him ſo long as he continued ſo neere the Popes noſe.

Theſe buſineſſes thus informed againſt *Spalato*, wrought his deſtruction, and without more adoe, was upon the ſix and twentieth day of February laſt committed to the Caſtle of Saint *Angelo*, where he remained till the day that he was brought unto the ſtake to bee burned. Where, if his laſt end were no better than his former courſe and trade of life; he might well curſe *the wombe that bare him, and the pappes that gave him ſucke*.

Surely the infamous ſhipwracke whereinto hee fell, firſt of all *Vertue*, which is the merchandize

chandize; and ſecondly of *Faith*, which is the ſhip of eternall life; and laſtly of all good name and common honeſtie (without the which this preſent life is far worſe than any temporal death) hath made him a perpetuall and a moſt dreadfull example for all honeſt men, to take heed how they dally with God almightie, and be but lukewarme Goſpellers, as this miſerable titular Biſhop at the beſt was. Againe, let men beware of Ambition, which was the morſell that choaked him, when he might have fared otherwiſe well enough here in *England*. Laſtly, let every good Chriſtian above all things care to keepe a good conſcience, which hee neglecting, made ſhipwracke of his faith, and was therefore given over by Almightie God unto impenitencie and hardneſſe of heart, to heape or ſtore up wrath to himſelfe againſt the day of wrath, and to increaſe the weight of his own damnation, againſt the time of the revelation of Gods juſt judgement, who ſhall render unto every man according to his workes.

Though this be a world of ſhadowes, a theater of diſguiſes, a map of colours, a ſhop of complexion, a ſchoole of hypocriſie: yet a time will come when in the court of heaven, all maskes ſhall be put off, ſave the veile of righteouſneſſe,

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no *fucus* ſhall ſtay on, but the tincture of Chriſts bloud, no habit ſhall be in faſhion, but a robe of Innocencie, no crafts-maſter ſhall get in, but a plaine Chriſtian. And as for *Rome*, whoſoever thou art, having ſeparated thy ſelfe from her, maiſt yet be perſwaded with *Spalato*, to returne unto her; aſſure thy ſelfe that it is moſt true which *Theodoricus* of *Niem* long ſince affirmed of her, that ſhe is a cruell Dame, unjuſt, impious, unreconcileable, to be compared with *Nilus*, which bred monſters, and nouriſhed Crocodiles.

FINIS.